the other active and accommodating. Without the certainty, man would waver as in a dream, and wander as in a trackless desert; without the unexpected changes, he would make his rounds like the gin-horse in its circuit, or the prisoner on his wheel. Were nature altogether capricious, man would likewise become altogether capricious, for he could have no motive to steadfast action; again, were nature altogether fixed, it would make man's character as cold and formal as itself. The recurrences of nature surround us by friends and familiar faces, and we feel that we can walk with security and composure in the scenes in which our Maker has placed us; the occurrences of nature, on the other hand, bring us into contact with new objects and strangers, and quicken*our energies by means of the feelings of curiosity and astonishment which are awakened. The wisdom of God is seen alike in what he hath made fixed, and in what he hath left free. The regularity, when it is observed by man, is the means of his attaining knowledge, scientific and practical; while the events which we call accidental enable God to turn the projects of mankind as he pleases, towards the fulfilment of his own wise and mysterious ends. Without the uniformity, man would be absolutely helpless ; without the contingencies, he would become proud and disdainful. If the progressions of nature induce us to cherish trust and confidence, its digressions constrain us to entertain a sense of dependence. By the one class of arrangements, man **is** made to feel security, and is prompted to that industry to which security gives scope; by the other, he is constrained to feel that he needs the blessing of heaven, and is led to pour out his soul to God in humble supplications. In the one, we see how all is arranged to suit our nature; and in the other, we discover that we are

as dependent on God as if nothing had been fixed or determined: and so the one invites to praise, and the other to prayer. It is by the admirable union and blending of the two that man is encouraged to cherish a grateful confidence, and act upon it, while at the same time be is obliged to entertain a feeling of dependence, and humble himself before a higher power. Let it be added, that while the one shows how God would allure us to put confidence in himself, the other proves that he puts no confidence in us; and thus, while the one should incite to gratitude and love, the other should awe us into reverence and humility.